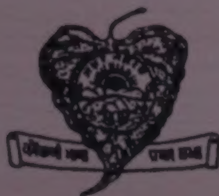
हरिरंग भट शतकम



HARI RANGA BHAT SATAKAM

Poem in 100 verses in Konkani



N. Purushothama Mallaya

KONKANI BHASHA PRACHAR SABHA
KONKANI BHASHA BHAVAN
COCHIN - 682 002



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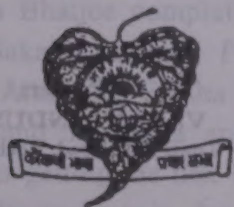
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by

N. Purshothama Mallaya,
Cochin.



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कोंकणी भाषा प्रचार सभा प्रकाशन् - २३

HARI RANGA BHAT SATAKAM

Poem in 100 verses in Konkani

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PREFACE

HARIRANGABHAT SATAKAM is a poem in hundred verses composed by me in Konkani language covering the life of Brahmasri Vedamurthi Hari Ranga Bhatjee, Dasagranthi, one of the very few well-known Sanskrit and Vedic scholars of Southern India. He was born on 10th January, 1861 at Gosripuram, Cochin, as the second son of the late Srimathi Lakshmi Bai and Brahmasri Ranga Bhatjee, Chief Priest of the Cochin Thirumala Devaswom Temple. Upanayanam, Thread-wearing-ceremony, was performed to him at a very young age when he was only seven years old. As there were no schools founded in those days to give education in schools, he was taught to read and write Malyalam, the regional language of the State, under ASAN, the local vernacular teacher. He lost his mother when he was aged 10. When he attained the age of 15, he was sent to Benaras to make study of Vedas and Vedangas. He joined the Sanga Veda Patasala, Benaras in the year 1876 and studied Veda under Brahmasri Vinayaka Bhatjee Dongre. Hari Ranga Bhatjee completely mastered the Dasagranthas viz. Sakala Samhita, Pada and Krama, Aitereya Brahmana, Aranyaka, Siksha Kalpa, Vyakarna, Niruktha, Chandas and Jyothisha and completed his studies in 1889. After getting the title Dasagranthi from Kashi Vishwa Pandits at Benaras he sat for the tests conducted by H. H. Srimad Indirakantha Tirtha Swami of Gokarana Parthagali Jeevotham Math, Goa on 15-4-1889 and H. H. Srimad Varadendra Tirtha Swami of

Sri Kashi Math Samsthan on 23-4-1889 to know his proficiency in the Vedas and Vedangas he had studied at Varanasi and that after passing the tests he was given Testimonials by both the Swamijis recognising his proficiency in Vedic studies. He later came down to Cochin and got married in 1889 to Ganga Bai, daughter of Mridanga Vidwan Rama Kini of Eramallur gramam of the erstwhile State of Travancore. He founded at Sunkeri Karwar a Veda Patasala in January, 1891 at the premises of Sri Krishna Temple under the name Arya Veda Patasala, Sunkeri. He continued teaching Veda and Vedangas to Vaidics there till 22nd May, 1905. Later he left Karwar for Udupi accepting the request made by the Adhikaris of Sri Venkataramana Temple, Udupi for establishing a Veda Patasala for Vaidics. He founded the Veda Patasala under the name Sri Vyasa Ranghupathi Veda Patasala at the premises of Sri Venkataramana Temple, Udupi on 26th May, 1905. All the priests serving the temple and purohits of the town were given full training in Vedic studies by teaching them Vedas and Vendangs and thereby revived Vedic Studies . After teaching the Vedas to his pupils for 12 months in the Patasala, Brahmasri Hari Ranga Bhatjee left Udupi for Manjeshwar and founded a Veda Patasala at the premises of Bhadra Narsimha Devasthanam, Manjeshwar on 25th May 1906 under the name Sri Madanandeshwar Arya Veda Patasala , Manjeshwar and trained all purohits there teaching them Vedas in othodox fashion. He continued teaching Veda to Vaidics in the Patasala for 3 years and six months. Later, he left Manjeshwar for Cochin to

propagate Vedic studies in Cochin, his own native palce. There he decided to construct a house based on Vastu sastra out of the money he earned by teaching Vedas in order to fulfil the wishes of his wife Ganga Bai on a plot of land he got as his share of the ancestral property by way of division at South Cherlai, Cochin nearby the temple. He laid Foundation Stone for the house in the Malayalam Era 1085 on the 10th day of the month of Medam, corresponding to Christian Era 1910 A.D. But unfortunately for him, while the construction of the house was is progress his wife died on 26-6-1910 A.D. He stopped the work of the construction of the house for a short period. Later, he resumed the construction of his house and completed the work in the year 1911 A.D. The House Warming Ceremony (Grihapravesha) of the House was performed on Friday 12 noon on the 30th day of Mithunam of the Malayalam Era 1086 corresponding to 1911 A.D. He started teaching the Veda in the newly constructed house. Also, he taught Vedas to Vedic students studying in the Cochin Thirumala Devaswom Veda Sastra Samskrita Patasala, Cochin run by Cochin Thirumala Devaswom, Cochin. It was stated that Brahmasri Hari Ranga Bhatje took initiative for the performance of Puthra Kameshti Yaga at Cochin and Sakala Samhita Yagna at the request of Brahmasri Krishnachari at Mangalore.

Vaidics from Goa, Maharashtra, Belguam, North and South Canara districts of Karnataka, Malabar region of Kerala, southern part of the

erstwhile Travancore State and in and around Cochin got training in the study of Veda in the orthodox fashion under Brahmasri Hari Ranga Bhatjee during the period of his life. He revived Vedic learning and was found to be the first Keralite to go over places outside Kerala for revival of Vedic studies by establishing Veda Patasalas at different places and teaching Veda at the time when journey from one place to another used to take place mostly by Bullock-cart and crossing many ferris. He became instrument again to bring back the hereditory learing of Veda by Vaidics.

Also, the proficiency and greatness of Dasagranthi Hari Ranga Bhatjee will be known from the writing of eminent personalities of those days. They include the Arya Veda Patasala Sunkeri, Karwar, visited by H. H. Srimad Indirakant Tirtha Swami of Gokarna Math in the Saka Era 1823 corresponding to 1901 A.D. Khanda Krishna Garde, Deputy Education Inspector, Karwar on 29-8-1902 and Ravjee B. Karandekar, Assistant Eduction Inspector, Sothern Districts, Bombay Presidency on 13-9-1903. They gave their opinions expressing their satisfaction in the teaching of Veda in writing in the Visitors' book kept by the Arya Veda Patasala, Sunkeri.

As regards Sri Vyasa Raghupathi Veda Patasala, at Udupi this is what the then Deputy Collector, Madurai A. Upendra Pai visiting the Patasala in his letter dated 7-10-1905 writes, ".... It has given me very great

pleasure to see today the Vyasa Raghupathy Veda Patasala and hear the recitation of Rig Veda by the pupils thereof. The greatest credit is due to Hari Ranga Bhat, Dasagranthi of Cochin for having started the Patasala and for conducting it as purely a matter of self sacrifice. The thanks of all the people of our caste are due to him for receiving the ancient Vedic learning again in our caste where it has unfortunately became nearly extinct. As a member of Gowda Saraswath Brahmin community I earnestly hope that his labour will be crowned with complete success and that he would be the instrument of again brining back their lost hereditory learning to the vaidics of our caste and thus prove the benefactor to our community ...."

The High Court Vakil A. Subha Rau Pai founder of the Canara Bank who visited the Veda Patasala at Udupi on 20th December, 1905 writes, "I am glad to say that I found the institution making good progress. Great credit is due to Hari Ranga Bhatjee, Dasagranthi for having taken pains to revive vedic learning in our midst and the success with which God has blessed his earnest and almost entirely unselfish labours in this good cause...". Also the then Deputy Collector of Adoni, V. Rama Rau in his letter dated 9.3.1906 writes, "It is certainly creditable to the good and intelligent citizens of Udupi that there is among the Gowda Saraswath Brahmin community of that place a well organised Vedic Patasala ably conducted by Brahmasri Hari Ranga Bhatjee, which I had the great pleasure in visiting. The way in which the recitations are made, is simply enchanting, and I was

pleased to find that the able teacher has been giving his pupils practical lessons..." The other eminent personality who wrote on Brahmasri Hari Ranga Bhatjee was Sahitya Kusalan M. Seshagiri Prabhu a well known Malayalam Grammarian and Sanskrit Scholar who in his letter dated 2-6-1916 writes, "...He has studied the Rik Samhita both in its Samhita and in Padapatha, the Aitereya Brahmana and Arayakas and also the six Vedangas. He can recite any portion of these ten granthas in the orthodox fashion.... He is well-up in Prayoga or in the ritual of all the important Samskaras and can train up young purohits in their religious work...."

Besides Vedic Teacher, he was found to be a Historian, Research Scholar, Writer and contributor of articles which appeared in Malayalam monthly 'Saraswatha Mitram'. Also it is seen from the letter addressed under date 3-1-1906 to Ammembal Subha Rau Pai, High Court Vakil and Founder of Canara Bank by Hari Ranga Bhatjee that the founding of Veda Patasala at Mangalore originated from the guidelines and advice given to A. Subha Rau Pai by Hari Ranga Bhatjee.

Hari Ranga Bhat was proficient in many a language and knew besides Konkani. his mother tongue, Sanskrit, Marathi, Kannada, Hindi, Urudu, Tulu and Malayalam. He played an important role for women education in Kerala by sending his daughter N. M. Saraswathi Bai, the first woman teacher of Kerala who entered teaching profession defying orthodoxy, as a

teacher in the newly started Girls' Primary School at Cochin in 1908 run by Cochin Tirumala Devaswom. The Poem which I have composed on Brahmasri Hari Ranga Bhat in 100 verses is based on the handwritten old diary, Papers, historical notes pertaining to Gowda Saraswath Brahmin Community, Temple of Cochin Thirumala Devaswom, History of Kashi Math Samsthan by Brahmasri Hari Ranga Bhatjee and the 'Memoirs Brahmasri Veda Murthi Hari Ranga Bhat, Dasagranthi' published by Sri A. R. Narayana Pai Teacher, Scout Master and President of Gosri Scout Club, Cochin in two Volumes, the first in the year 1931 and the second in the year 1943 A.D. In the Foreword to the 2nd Volume dated 31-3-43, Sri A. R. Narayana Pai writes, "Brahmasri Veda Murthy Hari Ranga Bhat of Cochin is a well known Sanskrit and Vedic scholar and he is still an authority on any knotty Vedic problem and often consulted on important questions by Scholars from far and wide..". It was stated that while he was at Manjeshwar German Missionaries and European Scholars used to meet him often for consultations on important questions on Veda and Upanishadas as he was an authority on any knotty Vedic problem. He was a lover of Konkani and had written historical notes and accounts in Konkani language in Devanagari script.

It is to be stated that Dasagranthi Hari Ranga Bhatji spent last days of this life staying at the residence of this eldest daughter Srimathi N. M. Saraswathi Bai whose husband Sri K. Narayana Mallya.

was the adopted son of Sri Krishna Mallya, Poorvashram elder brother of H. H. Srimad Varadendra Tirtha Swami of Sri Kashi Math Samsthan, and the yongest son of the elder sisterof Hari Ranga Bhat by name Rukmini Bai wife of Palliport Krishna Kamath, Poorvashram younger brother of H. H. Srimad Bhuvanendra Tirtha Swami of Shri Kashi Math Samsthan who was the son of the Poorvashram younger sister by name Gowri Bai of H. H. Srimad Sumatheendra Tirtha Swami of Sri Kashi Math Samsthan, Guru of Swami Bhuvanendra Tirtha. Also, it was stated that Sriyuth A. Janardhana Shenoy who donated Golden Garuda Vahanam to Cochin Thirmala Devaswom Temple was the maternal uncle of Hari Ranga Bhatjee. Vedanta Bhushan Pandit N. Anantha Sarma Sastri Upadhyaya of the Cochin Thirumala Devaswom Veda Sastra Samskrita Patasala and an eminent vedic and Sanskrit scholar recognised by Government of India who had studied Vedas and Vedangas at Banaras and Dr. N. Venkateswara Mallya M. A., M.Litt., Ph.D, Indologist and Retired professor of Sanskrit, University College, Trivandrum who earned name as an outstanding Indian of International repute and who had written thesis on Temple Architecture and Hindu Iconography are his grandsons, sons of his daughter N. M. Sarawathi Bai.

After becoming 'Chandrasahasrajeevi' Hari Ranga Bhat left this mortal world on 15th Day of June, 1944 at the ripe old age of 83 at the residence of his daughter N. M. Sarswathi Bai.

It is apt and proper that the life sketch of Brahmasri Vedamurthi Hari Ranga Bhat, Dasagranthi written and published in Konkani language in hundred verses called HARIRANGABHAT SATAKAM is dedicated to Brahmasri Hari Ranga Bhat on the occasion of his 142nd birth anniversy on the 10th day of January 2003 so that the role he had played during his life for revival of Vedic learning should not go to oblivion.

I am thankful to Konkani Bhasha Prachar Sabha, Kochi, Sahitya Vibhagh for bringing out this publication.

Cochin
10.1.2003 N. Purushothama Mallya

Family Photo of Brahmasri Hari Ranga Bhat
Photo taken at Karwar in 1900 A.D



Sitting L. to R. (1) Hari Ranga Bhat, Dasagranthi (2) N. M. Saraswathi Bai (daughter) (3) Ganga Bai (Wife) (4) Sitting on the lap of Ganga Bai H. Ranga Bhat (Son)

हरिरंगभट

Two Erudite Sanskrit & Vedic Scholars



Brahmasri Hari Ranga Bhat and his son H. Ranga Bhat Scholar of Astrology & Astronomy born at Karwar on 8.11.1899.

Photo taken at Belgaum on 9.2.1924

POST CARD.

To

Udupi

P. Rungiah Chetty & Sons, Esplanade, Madras.

A. Subba Rau,

High Court Vakil

Reproduced is the letter (Post card) dated 5-1-1906 written in Kannada by Amembal Subha Rau Pai High Court Vakil and Founder of the Canara Bank from Mangalore in his own hand-writing to Brahmasri Hari Ranga Bhatjee, Dasagranthi to his address at Udupi after visiting the Sri Vyasa Raghupathi Veda Patasala run under the auspices of Sri Venkataramana Temple at Udupi. Brahmasri Hari Ranga Bhatjee, Dasagranthi was the Upadhyaya of Sri Vyasa Raghupathi Veda Patasala, Udupi.

The post card is important as it was writtn by the Founder of the Canara Bank himself in the year 1906 A.D. and that the Canara Bank was also founded in the year 1906 A.D.

शा. श.
१८११

सही

मोर्तब
मोहर

नंबर
१

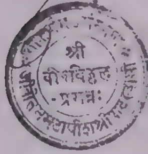
श्रीमत्परमहंसपरिव्राजकाचार्यकुलतिलक
यमनियमाद्यष्टांगयोगस...नपरवाक्यप्रमा
णपारावारपारगतसर्वतंत्रस्वतंत्रश्रीमद्वैष्ण
वसिद्धांतप्रतिष्ठापनाचार्यश्रीमद्यादवेंद्ररघुप
तिदेवदिव्यश्रीपादपद्माराधकश्रीमत्सुमती
द्रतीर्थश्रीपादकरकमलसंजातश्रीमद्भुव
नेंद्रतीर्थश्रीपादवरकुमारकश्रीमद्वरदेंद्र
तीर्थश्रीपादैः-

अस्मच्छ्रीपादयांचे परमप्रियशिष्य नानादेशांतराहणार समस्त जीओजी·
कोंकणदेशीय गौडसारस्वतब्राह्मण विद्वद्वैदिकप्रभुख अशेषयहस्थ म
ली सिकुतानक श्रीमन्नारायणस्मरणानि· अद्य विरोधिनामसंवत्स
र रुद्व· कुजवारपर्यंत आश्रीमज्जेश्वर...भद्रनरसिंह तथा श्रीव्यास
[redacted]
ल्लास वासानिरंतर कल्याण इच्छित श्रीगुरुदेवनाम हकरून याणे समजसो·
तुम च, सर्वो त्याकरवसेमवनेमा...संस्थानवास त्यापूर्वक वारंवार लिही
त । सावें· विशेष· गोश्री पुरस्थ गौडसारस्वतब्राह्मण त्रिप्रवरान्वित कौशिक
गोत्रोत्पन्न ऋग्वेदीय शाकलशाखाध्यायी रंगभट्ट यांचे पुत्र हरिभट्ट हे लहा
नवयांतच आपला देश सोडून काशीस जाऊन तेथें साग... दाचे अध्ययन
करून संस्थानी ये... परीक्षा दिलि· त्यांत ते वेदाध्ययनांत योग्य ठरल्यावरू
न संस्थानांतून तद्रूप सन्मान पावले आहेत यांचे महत्प्रयत्नानें वेदाध्ययन
फार चांगले झाल्यावरून अस्माकाच्य कामी भटणारे लोक अगदीं कमी अ
सल्यानें हे विशेषसन्मानास योग्य आहेत करितां हे सर्व तुम्ही मनी आणून यां
...सन्मान चालवावा· एनद्विषयी तुम्हाला दरम्यान ... विशेष लिहिणे·
नलगे कळावे· सही

कहाने
मोहर

हें नकल सर्वनाम संवत्सर फाल्गुण वद्य १५ मी सोमवारी सदरहू हरी रंगभ
ट्ट यांचे अपेक्षेवरून त्यांस तयार करून दिले·

Testimonial given to Hari Ranga Bhat by H. H. Srimad Varadendra Tirtha Swami of Shree Kashi Math Samstham on 23-4-1889 AD



श्री मत्सकलसुरनिकरमुकुटमणिरंजित दिव्य
श्री विठ्ठलचरणकमलाराधक श्री मत्पूर्णप्रज्ञतीर्थ
श्री पादवडेरकरकमलसंजात श्रीमत्पद्मनाभतीर्थ
श्री पादवडेरवरकुमारक श्री मदिंदिराकांततीर्थ
श्री पादवडेर यांनीं

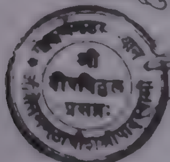
(णदेशीय गौडसारस्वत समस्त ब्रह्मवृंद)
अत्यंतप्रियशिष्यवर्ग अनेकदेशवासी सासष्ट्याद्यग्रहार तथा अंतरूज कोंक यांस
श्रीमन्नारायणस्मरणपूर्वक केला आशिर्वाद अद्य शार्वरीसं॰ आषाढशु॰ ८ मी
पर्यंत पतगाळीमठीं—— श्रीसंनिधीं अस्मदीय योगक्षेम जाणून तुह्माकडील क्षेम
समाचार लिहींत असावें यानंतर, कोच्चिस्थ हरी रंगभटजी वाराणसी क्षेत्रांत
जावून दशग्रंथ अध्ययन श्रमपूर्वक करूनआलें. यांचे वय अल्प
असूनें परम वैदुष्य पाहतां परमसंतोषच आहे. यांस विशेष स
न्मान वगैरे करणेविषयीं तुह्मीं कुशळ आहांत. विशेष काय लिह
णें हा आशिर्वाद.
सद्रीं रायस गत विरोधीसं॰ चैत्रशु॰ १४ सी मितीस दिलेवा गैरविला
झाला ह्मणून सद्रीं भटजी याणीं विनंती केलेवरून त्या रायसाचीय
थाप्रतिनक्कल आजचे मितीस मोहर दस्कत बसी दिली असे - मिती
सदर.

श्री संस्थान पतगाळी मठींहून हालखोटरवाना अने
कदेशवासी सासष्ट्याद्यग्रहार तथा अंतरूज कोंकण
देशीय गौडसारस्वत समस्त ब्रह्मवृंद यांस प्रविष्ठ कीजे.

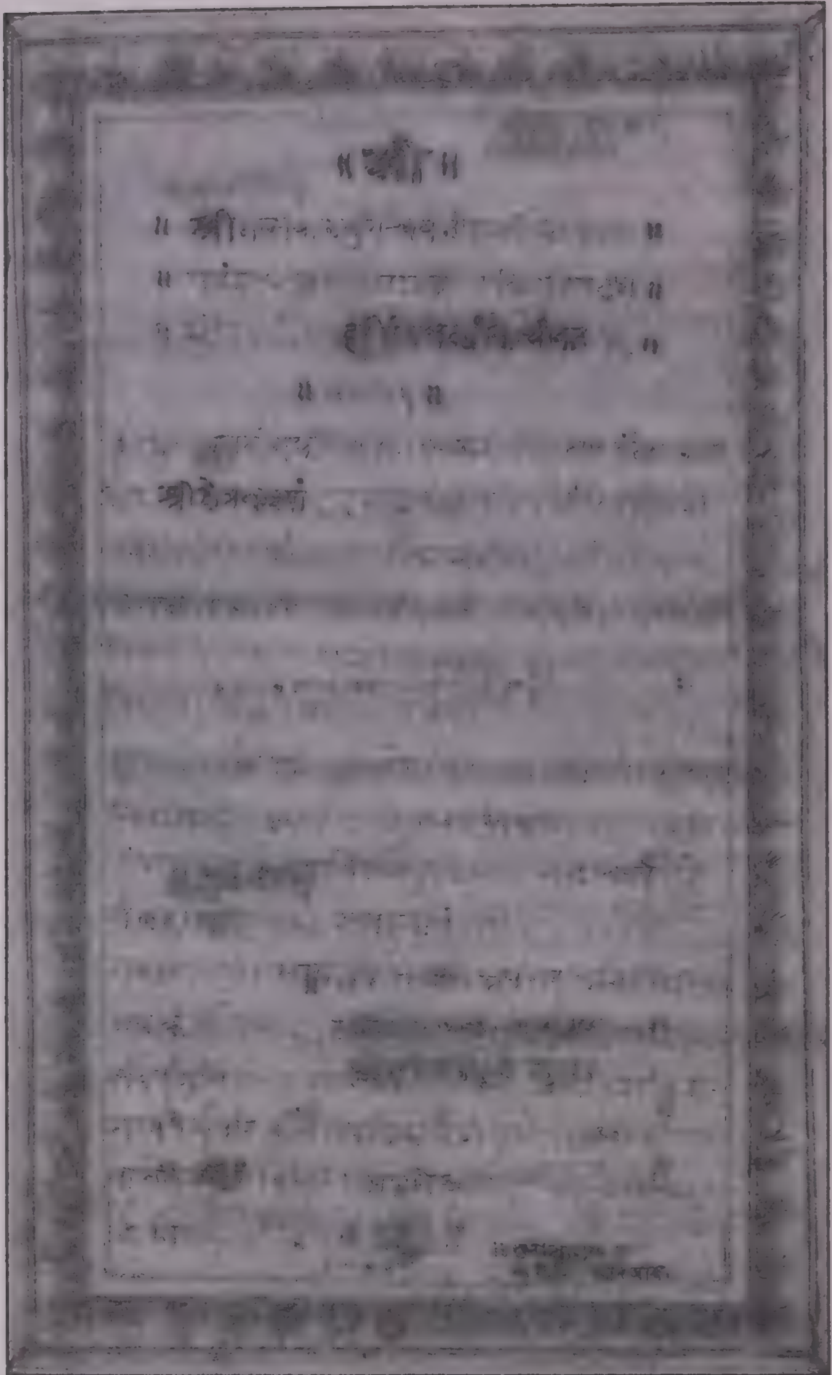
Testimonial given to Hari Ranga Bhat by H. H. Srimad Indirakantha Tirtha Swami of Shree Gokarna Parthagali Jeevotham Math, Goa on 15-4-1889 AD.

श्रीशके १८२३ प्लवसंवत्सर आश्विन वद्यांत श्रीस्वारी सुंकेरी
ग्रामांत गेलेसमयीं तेथ चालु असलेली आर्य वेद पाठशाळा प
हाण्यांत येवून त्यांतिल हाजर दोनतीन विद्यार्थी यांचें परिक्षणही
करण्यांत आले वर्णित शाळेंत अध्यापक हरिरंग भट्ट कोचिकर दशग्रंथी यांज
कडून प्रसंगोपयुक्त योग्य मंत्रभाग याज्ञिक प्रयोग इत्यादी वेदांगांचें सुस्वरी
त्यो शिक्षण मिळालें असून सदर विद्यार्थी यांचे अंगीं अध्ययन सौजन्य
किही अनुक्रमें वृद्धिंगत होण्याचा संभव दिसतो उच्चारित हरिभट्ट हेच
या पाठशाळेचे मुळोत्तेजक असून योग्य सुस्वभावि आहेत सांप्रत विद्या
र्थ्यांचे कमताइवर लक्ष पुरवून ज्ञातीधर्म ब्रह्मकर्माभिमानी ब्रह्मवृंदाकडून
आपापले मुलांस शिरीचे शाळेंत शिक्षण देणेंची मदत मिळणें योग्य दिसे
तें आणि याच शाळेंत संस्कृत शिक्षण संबंधानें पुर्वी विद्वद्वृंदाकडून झाले
ली सूचना यथार्थ असून अवश्य त्यावर लक्ष पुरविण्यां सारखि हे आहे
किंबहुना यच्च यावत् या जगतींत महाधुरंधर कृत्यें उभारिलेलीं प्रत्य
क्ष प्रकार दृष्टिगोचर होतात ती सर्व संघ शक्तिनेंच ह्मणणेंस किमपीं
च अंतर नाहीं करितां हे विषयीं गतशार्वरी आश्विन वद्य ३ या गुरुवारीं
श्रीस्थल गोवा प्रांत हादोळ मुक्कामांतून यत्किंचित सूचना श्रीसंस्था
न आज्ञारायस द्वारा ब्रह्मवृंदास देण्यांत आली होती पण तद्विषयक
प्रारंभ पुरताही दाखविण्यांत न आल्यानें तदितर सुलक्ष पंथ्या प्रस्था
न करणें चो हेतु असुये असें सहजच अनुमान होतें करितां असो प्रा
रंभित शाळांग सर्व कर्तव्यता सत्वर साकल्यतः सिद्धींगत होवून स
दीव्या माधुर्य प्राप्य अवर्णनीय महत् कीर्तिपात्रता सदोदित ब्रह्म
वृंदांत अविच्छिन्न नांदत असावी असें सहर्ष चित्तानें श्रीवीरविठ्ठल
श्रीरामदेव चरणीं अनुदिन प्रार्थना चालवित आहों मिती आश्विन ८

वद्य १४ रविवार मुकाम कारवार



Visitors' Book, Arya Veda Patasala, Sunkeri, Karwar Saka era 1823 corresponding to 1901 AD (Opinion from H. H. Srimad Indirakantha Tirtha Swami of Shree Gokarna Parthagali Jeevotham Math, Goa.)



Bhahumana Pathrika written in Sanskrit (Presentation of Honour) to Hari Ranga Bhat by Narayana Sabha Rao Kamath President, Sunkeri Karwar on behalf of Gowda Brahma Vrinda, on 12th May 1905 A.D.

शके १६९२ विकृति संव
त्सर कोल्लं ९४५ मेषमास १९
वेद क्षा अक्षयतृतीया शा
निवारा रोहिणी नक्ष
त्र क कोट कव्वे रि
शनि प्रादि व स्वामी को ची
विद्दे दीक प्रभु रव
अशेष माहाजनां ली मा
ट वेंद्र स्वामी पाक
बोरोक दैले पत्र स्वामी रिंग
श्री क्षेत्र काशी तुरा भूत
गंगास्नान देव प्रती की
र्डं माहाजनांक अभि
व श्री दिपी तीर्थ की

वर्षीक ३६० रुपये आ
मी श्री वेंकटपतीले भा
ण्डारांतुलान पेट्टै ताति को
ची स्वामीज्ञा जेलें बेको री
ति ... माहाजनां क मं
... क्षेत्र ... ता
दिलेली ... श्री
... पे ... नी
गावांतु ... राड
स्वामीजीके ... व
रैले (हकत डावे ...
ले आरस)

A document written in the dairy in Konkani in Devanagari Script by Hari Ranga Bhat taken from a Palm leaf of the Saka era 1692 corresponding to 1770 AD. on the 19th day of Medam 945 M.E. on Saturday, the day of Akshaya Tritheeya, given to H. H. Srimad Madhavendra Tirtha Swami of Shree Kashi Math Samsthan stating that while Swamiji is camping at Kashi (Benaras) and taking bath in the River Ganga and performing pooja, prayer is to be made for prosperity and well- being of Cochin Mahajanams and that Rupees Three hundred and Sixty every year will be taken from the Treasury of Lord Venkateswara and will be given to the Swamiji.

हरिरंगभट शतकम्

हरिरंगभट शतकम्

ब्रह्मश्री वेदमूर्ति हरिरंग भटजी दशग्रन्थी
असा तो कुलक्रमागत वैदिक कोंचिचे
तिरुमल देवस्थानाचे ।
तो आसिलो एक अतीव उणेचि
विख्यात पण्डित दक्षिण भारतान्तुले
संस्कृत अनी वेदाचे ।।१।।

जन्मलो कोचीन्तु गोश्रीपुरान्तु इन्ग्रेजी
मास जानवरीन्तु दावे दिवसा बुधवारा
एकसासअटशिएकसष्टि कृस्ताब्दान्तु ।
वंशपरंपरागत कोंचि तिरुमल देवस्थानाचे
"मेलशान्ति" म्होणु अवकाश आसिले
तसले वैदिक कुडुंबान्तु ।।२।।

असलो दुसरो पूतु रंगभटालो जाव्न
असिलि आव्सु ताजी लक्ष्मिबायि
गौडसारस्वतब्राह्मण समुदायान्तु ।
पूर्विक तागेले आसले सासष्टि
आंत्रोज गोंय कोंकणदेशान्तु
ऋगवेदीय शाकलशाका आश्वलायनसूत्र
कौशिकगोत्रान्तु ।।३।।

उपनयन म्हणताति मूजि जली हरिरंगभटाक
सात वर्ष प्रायि अस्तना ।
आव्सु तागेली मरण पव्ली दा वर्ष
प्रायि तका अस्तना ।।४।।

शिकूचे विषयान्तु ताणे दकैले तात्पर्य
अस्तना प्रायि भारी सान ।
तागेले बप्सून पण्डितांगेले शिक्षणंन्तु
दिले तका संस्कृत अनी वेदाध्ययन ।

मलयाळि भास शिकैले वचूक
अनी बोरोव्चाक आशान म्हेळेले
अद्यापकान ।।५।।

श्रीमत् भुवनेन्द्रतीर्थ स्वामि
काशीमठाधिपति ब्रह्मचारि गिरिमल्याक
आसिलो आण्डिकडव ग्रामान्तु ।
दिले तंका सन्यास दीक्षा एक
सन्यासदीक्षामहोत्सव चलौनु मंजेश्वरान्तु ।
दिले नाव गुरून तंका गुरुपरंपरेन्तु
वरदेन्द्रतीर्थ एकसासअटशिससत्तरि
कृस्ताब्दान्तु ।।६।।

हरीन मंजेश्वरान्तु चलैलेले वेदघोष्टीन्तु
केलेले वेदोच्छारण जले स्वाम्याक
भारी संतोषु एयकिल्यान्तु
हरिभटालगि गलो प्रश्नु भुवनेन्द्रतीर्थ
स्वाम्यानि असवे आग्रहु तुका
काशीन्तु वेदाद्यन करच्यान्तु ?।
सांगिले स्वाम्यालगी साष्टांग नमस्कार
कोर्नु हरिभटान असा मका
इच्छा वेदाद्यन करच्यान्तु ।।७।।

हरिरंगभट बप्पूले अनुमति मेळ्या
नन्तर धेतिले प्रवेशु सांगवेद पाठशाला
काशीन्तु ।
थयि प्रारंभु केले शिकूक वेद ब्रह्मश्री
विनायकभटजी डोंग्रे हंचे शिक्षणेन्तु ।।८।।

शिकिले विषय शाकलसंहिता पदा अनी क्रमा,
अैतरेयब्राह्मणा, अरण्यका असा ।
शिक्षा, कल्प, व्याकरण, निरुक्त,
छंदस जोतिष तशी दशग्रन्थ असा ।।९।।

कडली बारा वर्ष पूर्ण दशग्रन्थ शिकचाक
अनी कंटस्थ करच्यान्तु ।
विद्या पूर्ण जल्या नन्तर हरिरंगभट
बसलो काशी विश्वपंडितांगेले
परीक्षेन्तु ।
दिले हरिरंगभटाक "मानपद" दशग्रन्थि
म्होणु विजय जल्या नन्तर परीक्षेन्तु ।
ऋगवेदु नन्तना कळत्ताले हरिरंगभटाक
यजुरवेद, सामवेद अथर्वणवेद
पाठ करच्यान्तु ।।१०।।

वेद अनी संस्कृत शिकिल्या नन्तर
हरिरंगभट गेलो गोयान्तु गोकर्ण मठान्तु ।
घेतिले दर्शन गोकर्ण मठाधीश
इन्दिराकान्त तीर्थ स्वाम्याक पर्तगाळि
जीवोत्तम मठान्तु ।।११।।

दिली परीक्षा हरिरंगभटान पर्तगाळि
गोकर्ण मठाधीश इन्दिराकान्ततीर्थ
स्वाम्याले सन्निधीन्तु ।
दिले प्रमाणपत्र स्वाम्यानि हरिरंगभटाक
एप्रिल पन्द्रा दिवसा एकसासअटशिएकउण्णवि
कृस्ताब्दान्तु ।
हरिरंगभट तरुण असून शिकिलो
कंटस्थ कोर्नु दशग्रन्थ वोचून काशीन्तु ।।१२।।

त्या नन्तर हरिरंगभट बसलो काशीमठाधीश
वरदेन्द्रतीर्थ स्वाम्यानि चलैले परीक्षेन्तु
मेळे विशेष सन्मानपत्र तका एप्रिल
तेवीसा दिवसा एकसासअठशिएकउणवि
कृस्ताब्दान्तु ।।१३।।

सांगिले तन्तु हरिरंगभट गेलो गांवु
सोडून शिकिलो ऋगवेद बनारसान्तु ।
असा तो अतिश्रेष्ट शिकिल्यान्तु
अनी असा विशाल विज्ञान वेदान्तु ।।१४।।

तिरिवितांकूर "एेरामलूर" ग्रामान्तु
मृधंगविध्वान रामकिणीक दूव
जन्मली डिसंबर दोनीक
एकसासअटशिपंचास्तरि कृस्ताब्दान्तु ।
नाव गंगाबायि केलो तिका विवाह
हरिरंगभटान गृहस्थाश्रम स्वीकार
कोर्नु एकसासअटशिएकउणवि कृस्ताब्दान्तु ।।१५।।

गोकर्ण पर्तगाळि जीवोत्तम मठाधीश
श्रीमत् इन्दिराकान्ततीर्थ स्वाम्याले आज्ञा
मेळेल्यान्तु ।
गेलो ब्राह्मश्री वेदमूर्ति हरिरंगभटजी
दशग्रन्थि उत्तरकन्नडजिल्ला कारवार
सुंकेरी ग्रामान्तु ।।१६।।

प्रारंभकेली हरिरंगभटान थयि सुंकेरीन्तु
वेदपाठशाला वेद अनी संस्कृत शिकोव्याक ।
असली ती स्थापित सुंकेरी श्रीकृष्णदेवस्थानान्तु
वर्ष एकसासणौशिएकाणवि कृस्ताब्द संगचाक ।।१७।।

दिले नाव ते वेदपाठशाळेक आर्यवेदपाठशाळ सुंकेरी
वैदिकांगेले चेर्डुवांक शिकोव्चाक ।
त्या नन्तर स्थापिले श्रीव्यंकटरमणमठ सुंकेरीन्तु
कृस्ताब्द एकसासआठशिणवणवि जूलायि दोनीक ।।१८।।

घणश्यामशर्मशस्त्रिमिश्रा काश्मीर
रायालो आस्थान पंडित ताणे
हरिरंगभटाक बरैलेले असा ।
एकसासणौशि कृस्ताब्द सोळा
सप्टमबरान्तु प्रशंसा करचे वेद
शिकोव्च्यांन्तु असा ।
कडता तीव्र प्रयत्न कारवारान्तु पाटशाळा
स्थापनकोर्नु, ती आर्यवेदपाठशाळा असा ।
पाठशाळा ती चांगरीतिरि स्मार्थ वैष्णव
ग्रहस्थांक शिक्षण दित्ता असा ।।१९।।

कारवार सुंकेरि ग्रामान्तु चलौचि
आर्यवेदपाठशाळा,गोकर्ण मठाधीश
इन्दिराकान्ततीर्थ स्वाम्यानि असा
स्वयं पळेयले ।
असा विद्यार्थ्यांगेले मंत्र भाग यज्ञ
प्रयोग इत्यादि वेदांगाचे शिक्षण
सूक्ष्म रूपान ऐयकिले ।।२०।।

असा संस्कृत अनी वेदाद्यन शिक्षण
योग्य रूपान हरिरंगभटान दिलेले ।
असा ते हस्थाक्षर जाव्न पाठशाळेच्या
विसिटरस् पुस्तकान्तु स्वाम्यानि सांगिले ।
शक एकसासअठशितेवीस प्लव संवत्सर
आश्विन वद्य चौदा रविवाराक दिलेले ।।२१।।

वामनविष्णुनायककराण्डे, माशेल
पियेंदाद गोंय हरिरंगभटाक
आर्यवेदपाठशाळे विषयान्तु संगता असा ।
सुंकेरीन्तु चलौचि वेदपाठशाळा चांग
रितीरि चलता म्होणु कळ्या असा ।
पत्र ते बरैलेले एकसासणौशिएक कृस्ताब्द
जूलायि सतेरा दिवसा ।।२२।।

तेन्नाचो डेप्यूटि इन्स्पेक्टर विद्याभ्यासाचो
कारवाराचो नाव ताजे खांडोकृष्णगर्दे असा ।
केली निरीक्षण ताणे आर्यवेदपाठशाळा
एकसासणौशिदोनि कृस्ताब्द आगस्ट
एकउणेतिसा दिवसा ।।२३।।

बरैले विसिटर पुस्तकान्तु "हरिभटान
स्वशिष्यांक शिक्षणाचे कामान्तु बरे
परिश्रम धेतिले असा" ।
असा सांगच्यान्तु संतोष आश्चर्य
अनी गाव्चे लोकांक व्होडले ते
भूषण असा ।।२४।।

अनी तो रावजी बी करन्दीकर असिस्टन
विद्याभ्यासइन्स्पेक्टर बोंबेप्रसिडनसि
दक्षिणजिल्लेचे असा ।
ताणे केले निरीक्षण वेद पाठशाळा
एकसासणौशितीन सप्टंबर मास
तेरा दिवसा ।।२५।।

विद्यार्थि पांच आसिले ऋगवेदाचे
तीन अष्टक पाठ केले असा ।
निरुक्तादि वेदांगाचि अभ्यास
पद अनी क्रम म्होणु दकैले असा ।
अयिकिल्यान संतोष जलो, चलता
संस्कृताभ्यास, तसि अभिप्राय
दिल्या असा ।।२६।।

आर्यवेदपाठशाळा स्थापित जाव्न
चौद वर्ष चारि मास पूर्ण जले ।
आर्यवेदपाठशाळेन्तु आसचे अद्यापक
वृत्ति सोडचे म्होणु हरिरंगभटान
निर्णय केले ।
त्या वेळारि नारायणसुबरावकामत
असलो अद्यक्षु सुंकेरी कारवार
गौड ब्राह्मण वृदांगेले ।।२७।।

वेदवेदांग शिकोव्न कीर्ति मेळेल्यान
हरिरंगभटाक ताणे "बहुमानपत्र"
समर्पण केले ।
ते वैशाख शुध अष्टमि भृगुवारा
शक एकसासअठशिसतावीस
विश्वावसु संवत्सरान्तुले ।
असा ते कृम्तु वर्ष एक सासणोशिपांच बरा
दिवसा मे म्हयनान्तुले ।।२८।।

तेन्ना उडुपीन्तु आसिले गौडसारस्वत-
ब्राह्मणागेले अभ्यर्थनानुसार निर्णयिले
वेंकटरमणदेवस्थानान वेदपाठशाळा
स्थापन करचे उडुपीन्तु ।

वेंकटरमणदेवस्थानाचे अधिकारांगेले
अभ्यर्थन हरिरंगभटान स्वीकार
कोर्नु कारबार सोडिल्या नन्तर
अयिलो उडुपीन्तु ।
केली स्थापन वेदपाठशाळा नाव दिले
श्रीव्यासरघुपतिवेदपाठशाळा
मे सोळा दिवसा एकसासणौशिपांच
कृस्ताब्दान्तु ।।२९।।

उडुपीन्तुली पाठशाळे विषयान्तु
ए. उपेन्द्रपै तेन्ना असिलो डेप्यूटि
कलेक्टर मधुरेन्तु ।
दिता प्रमाणपत्र हरिरंगभटाक
ओक्टोबर म्हयनो दा तारिकेक
एकसासणौशिपांच कृस्ताब्दान्तु ।।३०।।

दिल्या असा अतीव संतोष आजि
श्रीव्यासरघुपति वेदपाठशाळा
पळोव्चान्तु उडुपीन्तु ।
अनी विद्यार्थ्यानि ऋगवेदाचे
वेद पाठ करचे ते श्रवण करच्यान्तु ।।३१।।

महत प्रशंसा पाठशाळा प्रारंभ
केलेल्या पसावत कोचीचो
हरिरंगभटजी दशग्रन्थिक असा ।
अनी चलौच्यान्तु केवल एक
आत्म समर्पण केल्या मण्कि ते असा ।।३२।।

कृतज्ञता प्रकाशन अम्गेले समाजाचे
असा तका सर्वे जनागेले जाव्न ।
पुनः पुरातन वेद ग्रहण करचाक
अनी असा शिकचाक जाव्न ।
खयि अंगेले समाजान्तु असा
नष्टप्राप्त जल्या लगी निर्भाग्य जाव्न ।।३३।।

एक अंग म्होणु जलेल्यान
गौडसारस्वतब्राह्मण समाजाचो
हाव दृड जाव्न ।
पव्ता पूर्ण विश्वास ताजे प्रयत्न
जत्तले पूर्ण विजयप्रद जाव्न ।।३४।।

अनी तो जत्तलो कारणभूत वापस
हडचाक नष्टप्राप्त जलेले ।
परंपरागत जाव्न असूचि शिकवण
वैदिकांक अंगेले समाजान्तु असिले ।
अनी सिद्ध करतलो एक उपकारक
जाव्न समाजाक अंगेले ।।३५।।

सर्वे अमचे समुदायाचे जनांगेली
कृतज्ञता तका असा ।
उडुपीचों कृष्णभट्ट ताजेलगी थकून
हावे अयिकिले असा ।
अभिप्राय पाठशाळा आरंभूक
तो मूलकारण जाव्न असा ।।३६।।

अनिकयि असा हैकोर्ट वकील विख्यात
ए. सुबराव संगचान्तु ।
उडुपीन्तु चलोंचि वेंकटरमणदेवस्थानान
श्री व्यासरघुपति वेदपाठशाळा
त्याचे विषयान्तु ।।३७।।

असा मका संतोष वेदपाठशाळा सन्दर्शन
केलेल्यान्तु
विसाचे दिवसा डिसंबर एकसासणौशिपांच
कृस्ताब्दान्तु ।
हावे दिकिलि पाठशाळा असा संतोष
संगचान्तु
ती पव्ली चांग रीतिरि अभिवृद्धीन्तु ।।३८।।

हजी वोडली प्रशंसा असा हरिभटजी
दशग्रन्थीक करच्यान्तु ।
काडिले कष्ट वेदशिक्षण अभ्चिभरासि
पुनर जाव्न करच्यान्तु ।।३९।।

असा सांगचाक ताजे विजय देवान
तका अनुग्रह दिलेल्यान्तु ।
पूर्ण जाव्न स्वार्थ नत्तिले उद्यम
चांग कारणाक केलेल्यान्तु ।।४०।।

अम्मबल सुबरावपैन मंगळूरचो
केनरा बेंकाचो स्थापक पाठशाळा
संन्दरर्शन केल्या नन्तर सांगचान्तु ।
सांगता हरिरंगभट अद्यापक ताणे
सुबरावपैक बरैलेले जानवरी तीन
एकसासणौशिस कृस्ताब्द पत्रान्तु ।।४१।।

विद्यार्थाचे अद्ययन ऐकून तंका
उत्तेजनार्था भाषण केलेले ते
जतले फलप्राप्त जाव्व्यान्तु ।

विद्यार्थि विद्वान जाव्न ताजेलगी
थकून सन्मान मेळेयतले तमि अमा देवालगी
मगचान्तु ।
पत्रद्वारा कळता ताणे हरिरंगभटाले
मार्गदर्शन प्राप्त केल्या असा मंगळूरान्तु
वेदपाठशाळा चलोचान्तु ।।४२।।

सांगता बि. रामराव डेप्युटि कलक्टर
अडोणि, उडुपीचे श्रीव्यासरघुपति
वेदपाठशाळे विषयान्तु ।
एकसासणोशिस क्रुस्ताब्द मार्च
म्हयनो णवा दिवसा हरिरंगभटाक
दिलेले प्रमाण पत्रान्तु ।।४३।।

ते असा जल्यारि वाडून असूका
लगलगीचि धार्मिक सांस्कारिक
विद्यास्थापन ।
प्रशंसार्हता मेळेयता चांग अनी
वुधिमत जनाक उडुपीचे निश्चित
जाव्न ।।४४।।

थयि असा अतं एक वेदपाठशाळा
स्थापित केलेली गौडसारस्वतब्राह्मण
समुदायान ।
चांग रीतिरि ब्रह्मश्री हरिरंगभटान
चलोचि ती पाठशाळा मन्दर्शन केलेल्यान ।।४५।।

पाठ केलेली रीति असा मनाक आकृष्ट
अनी पव्लो संतोष दिकिले ।
तो कर्मशेषि आसिलो अद्यापकु दिता
तागेले शिष्यांक शिक्षण प्रायोगिक आसिले ।।४६।।

ते आवश्य असा सांगचान्तु अम्का एक
स्थापन प्रति एक ग्रामान्तु वैदिकांगेले ।
खयि अम्गेले समाज वास करताति
जत्तले प्रायोगिक तरि विद्यालय अतं आरंभिले ।।४७।।

देखून इच्छिता दीर्घायुष्य अनी समर्थन
कर्ता विजयप्रद जव्चे तसले ।
विश्वास पव्ता उत्साह अतं काडिलो
जाव्चिना मन्दगतीरि रव्चे तसले ।।४८।।

हरिरंग भटान एक वर्ष पूर्ण वेद शिकेयिले
उडुपी श्रीव्यासरघुपतिवेदपाठशाळेन्तु ।
त्या नन्तर अयिलो मे विसा दिवसा
एकसासणौशिस कृस्ताब्दान्तु मंजेश्वरान्तु ।।४९।।

केली प्रारंभ मंजेश्वरान्तु वेद प्रचारणाक
जाव्न वेदपाठशाळा भद्रनरसिंह
सन्निधिन्तु ।
उत्कावण केल्या दिवस तो असा
एकसासणौशिस मे पंचवीस
कृस्ताब्दान्तु ।।५०।।

आर. कृष्णमाचारि सब-इन्स्पेकटर
स्कूळाचे मद्रास, मंजेश्वरान्तु चलौचि
श्रीमदनन्देश्वरआर्यवेद-पाठशाळा निरीक्षण केले ।
दिवस तो एकसासणौशिसात कृस्ताब्दान्तु
जूण म्हयनो तेरा दिवसा आसिले ।।५१।।

सांगता तो निरीक्षण केलेल्यान असा
तका तृप्ति पाठशाळा प्रवर्तन केलेले ।
अनी बरेता तो च्छापिले रजिस्टर
विद्यार्थ्यांगेले असा तका मेळचे पेटेयिले ।
त्या नन्तर मासामास पाठशाळे विवरण
सहित बरा म्हयनो पेटेयितर आसिले ।।५२।।

त्या पाठशाळेन्तु विद्यार्थि जाव्न उपेन्द्रभट
वासुदेवशुकभट एत्यादि एकवीस
विद्यार्थियों आसिले ।
ते सर्वै देवस्थानाचे अर्चक दर्शनभट
आचार्य पुरोहित इत्यादि परंपरागत
आसिले ।।५३।।

विद्यार्थियो त्या नन्तर इतर गव्चे
पाठशाळेन्तु प्रवेशन घेतिले अनी
वेद शिकिले ।
वेद शिकोव्चे पाठशाळेन्तु
हरिरंगभटान तीन वर्ष स म्हयनो
जल्यानन्तर संपूर्ण केले ।।५४।।

संगचे आसिले मंजेश्वरान्तु अस्तना
जरमन अनी यूरोपान्तुले विध्वतजन
केन्नाचि हरिरंगभटाक मेळताले ।
अनी वेद उपनिषद इत्यादि विषयान्तु
अस्रूचे संसयास्पद प्रश्नाचेरि उत्तरं
तांका मेळताले ।।५५।।

हरिरंगभट उत्तरेक आष वर्ष दा म्हयनो
पर्यन्त वेदपाठशाळेन्तु विद्यार्थ्याक
शिकोव्नु आसलो ।

त्या नन्तर स्वदेश कोचीन्तु एकसासणौशिणव
नवंबर मासान्तु सोवीसा दिवसा परत अयिलो ।।५६।।

हरिरंगभटान पूर्वजालो जागे एकसासणौशिस कृस्ताब्दान्तु
रजिस्तर केलेल्या भागपत्र प्रकारि मेळेले ।
थयि धर्मपत्नि गंगाबायिले इच्छानुसार
घर बन्दूचे म्होणु ताणे निर्णय केले ।
वैदिक वृत्तीन ताणे संपादन केलेले धन
घर बन्दपाक विनियोग केले ।।५७।।

एक सासपंचाशि मळयाळि वर्ष मेडमास
दा दिवसा नैरत्य कोणारि घरा फतोर दवरलो ।
बांयि घराक आवश्य ती शास्त्रोक्त इशान कोणारि
खोळी अनी बन्दितलो जलो ।
इडवमांसान्तु घराचे कटिभाग पूर्ण जलो
घराक दरवोटो उदन्तेक दवरलो ।।५८।।

जल्यारि निर्भाग्य म्होणु संगूयात घर
बन्दपा वेळारि धर्मपत्नि तागेली दिवंगत
जली ।
दिवस तो जूण वीस एकसासणौशिदा
कृस्तब्द सोमवार रात्रि आठ वर आसली ।।५९।।

तिगेली मनो इच्छा पूर्ण करचे खतीरि
रबयलेले गृह निर्माण पुनर आरंभिले ।
गृह निर्माण एकसासणौशिइकरा कृस्ताब्दान्तु
मलयाळिवर्ष एकसाससअशि मिथुनम
अठाविसा दिवसा पूर्ण जले ।
गृहप्रवेश मलयाळि
एकसासअशि मिथुनम तिसा दिवसा शुक्रवारा
मध्यान बारा वरारि केले ।।६०।।

नवे जाव्न बन्दिले स्वगृहान्तु वेद शिकोंव्चे
साहचर्य निमार्ण केले ।
विद्यार्थि जाव्न कोचि बायिर आसिले
विद्यार्थि अनेक येव्याक आरंभिले ।।६१।।

गृहस्थ अनी वैदिक विवेचन नत्तिले
सर्वांक वेद शिकोव्चाक आरंभिले ।
मात्रनयि कोचि तिरुमलदेवस्थानाचि
वेदशास्त्रसंस्कृतपाठशाळेन्तुले वेद
शिकुचे बालकांक शिकोव्चाकयि
आरंभिले ।।६२।।

त्या वेळारि केरळान्तु ना म्होणु एक
यागु संगूचो तसलो ।
पुत्रकामेष्टि नावाचो वोडलो यागु
शास्त्रोक्त विधि प्रकारि कोचीन्तु
चलैलो ।।६३।।

कोचीचे महाजनान्तुलो प्रमुख तेन्ना
आसिलो जमिन्दार माधव वेंकटेश्वर
किणि वोडलो ।
तागेले अभ्यर्थन मानून वेदमूर्ति
हरिरंग भटान पुरोहित जाव्न
यागु चलैलो ।।६४।।

पुत्रकामेष्टि यागाचे प्रभावान
वेंकटेश्वर किणीक एक सुपुत्र जन्माक
अयिलो ।
जल्यारि तागेले दुरभाग्य पुत्रु अधिककाल
ना जिवन्त राविलो ।।६५।।

कृष्णमाचारि मंगळूरचो विख्यात
धर्मनिष्टा, सत्कर्म करचो श्रध्धा, भक्ति प्रेरित
जाव्न आसिलो ।
ताणे परिज्ञान आसिले हरिरंगभटाक
गुरुस्थान दीव्नु शाकलसंहिता होमु
करच्याक उद्यम काडिलो ।।६६।।

घेतिलो अनुग्रह चलौचाक होमु ताणे
एकसासणौशिआठ कृस्ताब्द जानवरि
आषा दिवसा हरिरंगभटालो ।
होमु फेब्रवरि तिनी दिवसा प्रारंभु
केलो अनी इकरा दिवसा समापन केलो ।।६७।।

संगता तसि साहित्यकुशलन
एम्. शेषगिरिप्रभु मलयाळम लेखक
वैयाकरणी अनी पंडित संस्कृतान्तु ।
हरिरंगभटजी पासून ताणे बरैलेले असा
जूण दुसरे दिवसा एक्सासणौशिसोळा
कृस्ताब्दान्तु ।।६८।।

ब्रह्मश्री वेदमूर्ति हरिरंगभटजी एक
विख्यात मका कळचो तसलो वोडलो
वैदिक असा ।
तो शिकिलो ऋक् संहिता दोनीचि जाव्न
ताजे संहिता अनी पदपाठ असा ।
अनी तका लगून सांगचाक जाव्न
ऐतरेयब्राह्मणा, अरण्यका, मात्रनयि
स वेदांग असा ।।६९।।

तका जाव्यात पाठ करचे शास्त्रीय रूपान
खंचेयि विभाग ह्या दश ग्रन्थान्तु ।
ताणे केल्या असा विनियोग मुख्य
भाग युवत्यान्तुले प्रावीण्य मेळचाक
मूलग्रन्थ बनारसान्तु ।
श्रेष्ट आचार्याथकून असा ते शिकोव्चे
व्यक्तींक अंगेले विविदजन समाजान्तुले
बहुल केन्द्रान्तु ।।७०।।

यी सांप्रदायिक अनी पारंपर्य रीति
शिकूचि येव्चि शीघ्र येत्ता नाश जाव्न ।
अनी तो असा मुख्य आवश्य जाव्न
अनी राकूक कसलोयि मोल दीव्न ।।७१।।

हाव एकाग्र मनान सविनय अभ्यर्थन
कर्ता सर्वे जनानि दिव्चे अमगेले
समुदायाथकून ।
सहाय हस्थ अम्गेले भटजीक
दिव्चे अनी शक्य जव्चे तसि तका जाव्न ।।७२।।

तो असा पारंगत प्रयोगान्तु अथवा
वैदिक कर्मान्तुले ते सर्वे मुख्य
संस्कारान्तु ।
अनी असा दिव्याक जता तका
शिक्षण युव पुरोहितांक तांचे
धार्मिक प्रवृत्तीन्तु ।।७३।।

अंगेले गुरुमठ देवालय वैदिक
असा त्रिपाद आसन ।
अंगेले समुदायाचे आद्यात्मिक
जाव्न असचे जीविताचे जाव्न ।

ते असा अतीव अत्यावश्य जाव्न करचे
संयोजन ।
अंगेले सांस्कारिक स्वयंशासनाधिकार
समग्र आश्रित असचे जाव्न ।।७४।।

परिशुद्ध पवित्रता ह्या स्थापनाचि अनी
ते आसचे ।
कर्तव्य जाव्न प्रति एक व्यक्तीले समुदायान्तुले
अमचे ।
करचाक ताजे श्रेष्ट जाव्न उन्नतीक अद्यात्मिक
विज्ञानाचे ।
ताजे भव्ण्डा भरसि साध्यजाव्चे तसि
सर्व तराचे ।।७५।।

वेदमूर्ति हरिरंगभट दशग्रन्थि प्रायि
तका एकाशि, एकसासणौशिएकचाळीस
कृस्ताब्द तिनी दिवसा ओकटोबरान्तु ।
ह्या प्रकारि सांगता कोचि डिसट्रिक्ट
रजिस्तरार आफीसान्तु रजिस्तर
केलेले निश्चयपत्र विशिदीकरणान्तु ।।७६।।

हावे केले वेदवेदांगाद्ययन काशीन्तु
त्या नन्तर केले संचार उत्तरकरनाटकान्तु
अनी दक्षिणकरर्नाटकान्तु ।
मात्रनयि केले हावे संचार मलबार
जिल्ला, कोचि राज्यान्तु अनी
तिरुवितांकूर प्रदेशान्तु ।।७७।।

पाठशाळेन्तु शिकैले असा वेद पाठ करच्याक
शिष्य वर्गाक त्या त्या प्रदेशान्तु ।
अतंचि असा मका वेदवेदांगाक धोर्नु
असूचे खंचेयि विषय कंटस्थ
पाठ करच्यान्तु ।।७८।।

अनी तो विषय असूचे पुस्तक वाचूक
जत्ता ना उणत्व कायि दृष्टीन्तु ।
संगचाक असा मका दुसरानि वचूचे
शब्द जत्ता मका स्पष्ट कनानि अयकूचान्तु ।।७९।।

हावे काडिले श्रम अध्ययना खतीरि
विशिदीकरण करता मिजेजीवचरित्र
पुस्तकान्तु ।
असा ते छापिले गोश्रीप्रस कोचीन्तु
ए. आर. नारायणपैन एकसासणौशिएकतीस
कृस्ताब्दान्तु "मेमोरीस् ब्रह्मश्री
वेदमूर्ति हरिरंगभट दशग्रन्थी"
पुस्तकान्तु ।।८०।।

निश्चयपत्रान्तु बरैल्या धर्मशास्त्रानुसार दुवे
पुत्ताक असा कर्माधिकार मरणानन्तर क्रियेचे ।
अनी दूवेक असा पुत्रा समान अधिकार बप्सूले
संपादित धनाचे ।।८१।।

असिलो हरिरंगभट बहुभाषज्ञु
कळताले तका बरोंचाक उलोंव्याक
विविद भाषा भारतान्तु असूचि ।
ती असा संस्कृत, कोंकणी, मराठि,
हिन्दी, कनन्ड, तुळु, उरुदु,
मलयाळ्म आसचि ।।८२।।

आसिले हरिरंगभटाक तात्पर्य
चरित्रान्तु अनी गवेषणान्तु
केले ताणे हस्तलिखित संग्रह केलेले ।
कोचि तिरुमल देवस्थानाचे पुरातन
रेखा अनी कोंकणी जनागेले
पुरारेखांतुले अनी तालपत्रान्तुले ।।८३।।

बरैता हरिरंगभट कोचिरयाग्रन्थावरि
संगता कोंकणी महाजन प्रथम
एकसासदोनिशेचौराणवि कृस्ताब्दान्तु
कोचीन्तु अयिले ।
जल्यारि फिरंग्याले गोंयचे आक्रमणान
चडचि लोक कृस्ताब्द सोळावे
शतमानान्तु कोचीन्तु अयिले ।।८४।।

असा ताणे बरैलेले काशिमठाधिपति
भुवनेन्द्रतीर्थस्वाम्यानि केलेले
यात्रा विवरण डयरि ती हस्थलिखित ।
असा बरैलेले श्री सद्‌गुरुपूज्यस्वामि
भुवनेन्द्रतीर्थ पुण्यतिथि शताब्दि
स्मरणिकान्तु एक सासणौशिसताशि
कृस्ताब्दान्तु प्रकाशित ।।८५।।

असा ती यात्रा विवरण स्वाम्यानि
सन्दर्शिलेले तिरुपति, पण्डरपूर,
काशी, प्रयाग, पूनान्तु ।
अनी बेळगांव, सोल्लापूर, कोल्लापूर
वालकेश्वर अयिले बसरुर
अनी समाधि जलेले स्वमठान्तु ।।८६।।

स्त्री विद्याभ्यासाक प्रोत्साहन दिव्चे
खतीरि दशग्रन्थि हरिरंगभटान वोडले
प्रयत्न कडिलो असा ।
तागेली दूव एकसासअठसित्र्याणवि
कृस्ताब्दान्तु सप्तंबर सताक जन्मली
सरस्वतिबायिक विद्याभ्यास दिल्या असा ।।८७।।

शिकेयिले तिका संस्कृत, व्याकरण
मराठि स्कूळान्तु प्रवेशन घेवून
प्रथम स्त्रीविद्यार्थिनि सुंकेरीन्तु ।
त्या नन्तर हरिरंगभटान शिकेयिले
तिका संगीत कन्नड बरोव्चाक
अनी वाचूक उडुपीन्तु ।।८८।।

त्या उपरान्ते अयली मंजेश्वरान्तु
घेतिले प्रवेशन शिकचाक वेसलमिषण
स्कूळ, मंजेश्वरान्तु ।
शिकिली नीडिलवरक्स, एमब्रोयडरि
निटिङ, कन्नड अनी इंग्रेजी भासो
त्या स्कूळान्तु ।।८९।।

दिली कन्यादान कोर्नु हरिरंगभटान
सरस्वतिबायिक नारायणमल्याक
मलगडि भयणि रुकुमिणीबायिले दकूलो
पुत्तान्तु ।
विवाह जल्या नन्तर सांगिले
हरिरंगभटान सरस्वतिबायिक
स्त्रीविद्याभ्यास प्रचरणाक वोंचूका
अध्यापिक वृत्तीन्तु ।।९०।।

स्त्रीविद्याभ्यासा खतीरि कोचीन्तु तिका
अद्यापिक जाव्न नियुक्त केली तिरुमल-
देवस्वम गरळसप्रैमरि स्कूळान्तु।
केरळान्तुली प्रथम अद्यापिका जाव्न
स्त्रीविद्याभ्यास प्रचरण आसपास
आरंभिले तिणे एकसासणौशिआठ
कृस्ताब्दान्तु ।।९१।।

आसलो हरिरंगभट एक लेखक ताणे
बरैलेले सारस्वतमित्रं मलयाळि
मासिकेन्तु प्रसिद्धीकरण जत्ताले ।
प्रसिद्धीकरणान्तु असा राजारामशास्त्रि बोडस
बनारस सारस्वतब्राह्मणाले जीवचरित्र
त्या मासिकेन्तु बरैलेले आसिले।
असा ते वर्ष मलयाळि संवत्सर
एकसासएकसेदा कन्निमास अर्थात
इन्ग्रेजी एकसासणौशिपान्तीस
कृस्ताब्दान्तुले ।।९२।।

बरैता हरिरंगभट राजारामशास्त्रि बोडस
बनारस, सारस्वतब्राह्मण जन्मलो
एकसासअटशिसातीस कृस्ताब्दान्तु
लेखनान्तु तागेले ।
पाणिनीय व्याकरण न्यायशास्त्र
वेदान्तशास्त्र मीमांसा अद्ययन
कोर्नु निपुण आसिलो लेखनान्तु तागेले ।
तका पदवी "महामहोपाद्याय" इन्डयन
वैसिरोय लोर्ड डफरिन एकसासअटशिसाताटशि
कृस्ताब्दान्तु पूनेन्तु दिले ।।९३।।

अनी हरिरंगभट सांगता सारस्वतब्राह्मण
समुदायान्तु असा अनेक विध्वत जन लेखानान्तु तागेले ।
ना असा प्रयत्न अतंमरेन कोणीय समचि
समग्र जीवचरित्र सारस्वतब्राह्मणागेले
बोरोव्चाक काडिले ।
जल्यारि असा वाचिले ताणे "वामन रघुनाथ
वारदे वालाव्लिकर शेणायि" ताणे
सारस्वतांगेले चरित्र संक्षिप्त रूपान बरेलेले ।।९४।।

हरिरंगभट एक गवेषक आसिलो गवेषण
केलेले ताणे पुरातन रेखांतुल्यान कळता असा ।
ताणे बेरेलेले डयिरिन्तु शक एकसाससशिबाणवि
अनी कोल्लं वर्ष णौशिपांचचाळीस मेडम
एकुणीसादिवसा ।।९५।।

कोचि महाजनानि काशिमठ माधवेन्द्रतीर्थ
स्वाम्याक दिलेले तालिपत्र दिकिले
सारांशु बरैला असा ।
ते तालिपत्रान्तु आसिले बरैलेले ताणे
हस्ताक्षरान देवनागरि लिपीन कोंकणी
भाषेन असा ।।९६।।

"श्री क्षेत्रकाशिन्तु राबून गंगा स्नान देवपूजा
कोर्नु महाजनाक अभिवृद्धि जायशि
कोर्का म्होणु ।
वर्षाक तिनिशि साटि रुपया अम्हि
श्री वेंकटपतीले भंडारातुलान स्वाम्याले
सन्निधीन्तु पेटेयताति म्होणु" ।।९७।।

पुत्रु रंगभट जोतिषी वैयाकरणि वेदपठन
केलोलो वैराग्य पाव्न देशान्तराक गेलोलो जलो ।
पुत्राले अभाव जलेल्यान मलगडि दूव
सरस्वतिबायिले अभ्यर्थनानुसार
तिगेले घरकडे रबतलो जलो ।।९८।।

पितृसेवा स्वीकारकोर्नु तिगेले घरकडे
वार्धक्य असूनुयि वेद वेदांग आजीव
शिकोव्न आसिलो ।
"चन्द्रसहस्त्रजीवि" जाव्न हरिरंगभट
एकसासणोशिचोवचाळीस कृस्ताब्दान्तु
पंदरा जूणान्तु त्र्यांयशींवर्ष सम्हयनो प्रायेरि
मुक्तिपव्लो ।।९९।।

केरळान्तु जन्मु गेव्नु काशिन्तु वेद शिकून
केरळा भायिर वेदपाठशाळा स्थापन केलेल्यान ।
वेद प्रचारण कोर्नु महाराष्ट्र, करनाटक, गोंय
मलबार प्रदेशान्तु पुनर जीवन केलेल्यान ।
याग, यज्ञ पुरोहितपणान चलौन, वेद शिकोव्न तका मेळेले
धनान घर बन्दिल्यान ।
वेद शिकोव्न पवित्र जलेले घर ते अस्तले
चरित्रान्तु हरिरंगभटाले उडगासाचे जाव्न ।।१००।।

आसिलो वैदिकु, अध्यापकु, वैयाकरणी,
पाठशाळास्थापकु, बहुभाषाविज्ञानि,
चरित्रकारु, गवेषकु
स्त्रीविद्याभ्यास समारंभान्तु मुख्य जाव्न ।
अस्तलो तो सदांच केरळा भायिर
वेद प्रचार केलोलो करळचो
प्रथम वैदिक जाव्न ।।१०१।।

समर्पण

हावे बरैलेले कोंकणी काव्य शतश्लोकबद्ध
हरिरंगभटशतकम ताजे एकसेंवावेचाळीसाचे
बर्षिक दिवसा जन्मान ।
दोनसासतीन कृस्तुवर्षा जानवरि म्हयनो
दावे दिवसा शुक्रवारा अर्पण कर्ता हरिरंगभटाक जाव्न ।।

English translation of the original in Konkani

HARIRANGABHAT SATAKAM

Brahmasri Vedamurthy Hari Ranga Bhat, Dasagranthi, was the hereditory priest of the Cochin Thirumala Devaswom Temple, Cochin. He was one of the very well-known Sanskrit and Vedic Scholars of Southern India. He was born at Gosripuram, Cochin on Wednesday the 10th day of January, 1861 A.D. in the family of Vaidics who hold the hereditory rights of 'Melsanthi', Chief priest of the Cochin Thirumala Devaswom Temple.

He was the second son of Brahmasri Ranga Bhat belonging to Gowda Saraswath Brahmin community and his mother was Lakshmi Bai. His ancestors came and settled down in Cochin from Sasasti Antruz, Goa of Konkandesh. They were followers of Rig Veda, Sakala Saka, Ashwalayana Sutra of Kaushi gotra. His upanayanam, thread-wearing ceremony, "Munji' was performed at the age of seven. His mother died when he was aged Ten. He showed keen interest in studies at a very young age. He was given education in Sanskrit and Veda under a local Pandit and to read and write Malayalam was taught to him by Aasan, a local vernacular Teacher. H. H. Srimad Bhuvanendra Tirtha Swami of Shree Kashi Math Samsthan gave Sanyasa Deeksha to Brahmachari Giri Mallaya of Andikadavu by performing Sanyasadeeksha Mahotsavam at Manjeshwar and was given the name Varadendra Tirtha Swami by his Guru in the year 1876 A.D. At the Vedagoshti, chanting of Veda Mantras, by a

group of Vedic Pandits conducted at Manjeshwar in the presence of Swami Bhuvanendra Tirtha. Hari also joined in the Vedagoshti by chanting of Veda Mantras. Swamiji was highly pleased on hearing the chanting of Veda Mantras by young Hari and question was put to him whether he has got desire to study Veda at Kashi? Prostrating at the Lotus feet of the Swamiji, Hari replied saying that he has got desire to study Veda at Kashi. Hari Ranga Bhat after obtaining permission from his father proceeded to Kashi and joined in the Sanga Veda Patasala at Benaras and started to study Veda under Brahmasri Vinayaka Bhatjee Dongre. The subjects he studied in the Patasala were Sakala Samhita, Pada and Krama, Aitereya Brahmana, Aranyaka, Siksha Kalpa, Vyakarana, Niruktha, Chandas and Jyothisha constituting 10 granthas. He took complete 12 years to complete the study of 10 granthas (Dasagranthas) which he committed to memory. Later, Hari Ranga Bhat sat for the test conducted by Kashi Vishwa Pandits. They gave Hari Ranga Bhat the title of Dasagranthi after passing the test. It was stated that besides Rig Veda, Hari Ranga Bhat studied Yajur Veda, Sama Veda and Athrvana Veda.

After studying the Vedas, Vedangas, Sanskrit and Vyakarna, Hari Ranga Bhat went to Gokarna Math at Goa and got Darshan of the Head of Gokarna Parthagali Jeevothama Math H.H. Srimad Indirakantha Tirtha Swami to know his proficienty in Veda he had studied. He passed the test. Swamiji gave him Testi monial on 15th April,1889 A.D. stating that "Hari Ranga Bhat although young in age had studied Dasagranthas and committed to memory all the ten granthas. He studied

Veda at Benaras."

Also, Hari Ranga Bhat sat for the Vedic test conducted by H.H. Srimad Varadendra Tirtha Swami of Shri Kashi Math Samsthan. He received special 'Sanmana Pathra' (Certificate of Honour) from H. H. Srimad Varadendra Tirtha Swami on 23rd April, 1889 A.D. It was stated in the Sanmana Pathra that "Hari Ranga Bhat left his native place Cochin for Benaras and studied Rig Veda and that he is excellent in Veda and that he has got vast knowledge in Veda."

In the State of Travancore at Eramallur gramam a daughter was born to Mridanga Vidwan Rama Kini on 2nd December 1875 A.D. and named her Ganga Bai. Hari Ranga Bhat married Ganga Bai in the year 1889 A.D., accepting Grihasthasramam (House holder).As ordained by H.H. Srimad Indirakantha Tirtha Swami of Sri Gokarna Parthagali Jeevotham Math, Goa, Brahmasri Hari Ranga Bhat went to Karwar, Sunkeri in Utter Karnataka District and established a Veda Patasala there to teach Veda and Sanskrit to Vaidics at the premises of Sri Krishna Temple, Sunkeri in the year 1891 A.D. and named it Arya Veda Patasala, Sunkeri. Later it was shifted to Sri Venkataramana Mutt on 2nd July 1899 A.D. After establishment of Veda Patasala, Ganasyam Sarma Sastri Misra of Kashmir Raja's Court Pandit had written to Hari Ranga Bhat on 16th September 1900, a letter appreciating the Vedic teaching to pupils done by Hari Ranga Bhat. He had stated that Hari Ranga Bhatji had done hard work for establishing the Arya Veda Patasala. Vaman Vishnu Nayak Karande, Mahasail, Priyedad,

Goa in his letter to Hari Ranga Bhat dated 17th July 1901 had stated that pupils studying in the Arya Veda Patasala at Sunkeri are given excellent teaching in Veda by Hari Ranga Bhat.

The working of the Arya Veda Patasala at Karwar, Sunkeri was seen in person by Gokarna Mattadipathi H. H. Srimad Indirakantha Tirtha Swami. Swamiji made the students recite the Mantra portion of the Veda and made test of Yajna Prayoga and Vedangas they have studied. Opinion as regards the visit of the Patasala was given by the Swamiji in the Visitors' Book stating that the teaching of Sanskrit and the Veda was found to be excellent and that was given in the Saka era 1823 Plava Samvatsara on the 14th day of the dark half of the lunar month of Aswin on Sunday.

Khande Krishna Garde the then Deputy Inspector of Schools, Karwar made a personal inspection of the Patasala on 29th day of August 1902. After conducting the inspection, he wrote in the Visitors' Book "that Hari Ranga Bhat had taken great efforts to teach Veda to his pupils. I have to say that I feel very happy and struck with wonder on hearing the Vedic recital made by pupils of the Patasala. It is a great credit to the local people."

Also Rajeev B. Karandikar, Assistant Education Inspector, Bombay Presidency Southern district made visit of the Patasala at Sunkeri on the 13th

day of September, 1903 A.D. He had stated "that pupils studying there were five in number and they studied three Ashtakas of Rig Veda, Niruktha and Vedangas. They learn Sanskrit language and grammer also." He had given his opinion in writing regarding the inspection he had made in the Visitors' Book.

Hari Ranga Bhat took decision to make an end of his teaching of Veda at Arya Veda Patasala, Sunkeri and leave Karwar for Udupi. Narayana Subha Rao Kamath was the President of Sunkeri Karwar Gowda Brahma Vrinda. Hari Ranga Bhat was honoured by presenting 'Bhahumana Pathra' (Certificate of Honour) for the services he had rendered towards revival of Veda at a function arranged at Sunkeri presided over by the President of Gowda Brahma Vrinda on the day of Ashtami of the bright half of Vaishak month, Thursday of the Saka era 1827, Vishwavasu Samvatsara corresponding to 12th day of May, 1905 A.D.

Based on the request made by Gowda Saraswath Brahmins of Udupi for founding a Veda Patasala, Sri Venkataramana Temple, Udupi decided to establish a Veda Patasala at Udupi. Hari Ranga Bhat accepted the request of the Adhikaris of Sri Venkataraman Temple and came over Udupi leaving Karwar. He founded a Veda Patasala on 16th May 1905 A.D. and gave the name to it as Sri Vyasa Raghupathi Veda Patasala, Udupi.

As regards the Patasala at Udupi

A. Upendra Pai then Deputy Collector of Madurai gave testimonial to Hari Ranga Bhat on October 10, 1905. It was stated in the Testimonial that "It has given me very great pleasure to see today the Vyasa Raghupathy Veda Patasala and hear the recitation of Rig Veda by the pupils thereof. The greatest credit is due to Hari Ranga Bhat, Dasagranthi of Cochin for having started the Patasala and for conducting it as purely a matter of self sacrifice. The thanks of all the people of our caste are due to him for receiving the ancient Vedic learning again in our caste where it was unfortunately become nearly extinct. As member of the Gowda Saraswath Brahmin community, I earnestly hope that his labours will be crowned with complete success and that he would be the instrument of again bringing back their lost hereditary learning to the Vaidics of our caste. and thus prove as benefactor to our community. The thanks of the community are also due to Krishna Bhat of Udupi with whom, I hear, the idea of starting the Patasala originated."

The High Court Vakil and well known personality A. Subha Rau Pai Founder of Canara Bank who visited the Patasala had stated thus. " I have had the pleasure of visiting the Vedic School on 20th December 1905 and I am glad to say that I found the institution making good progress. Great credit is due to Hari Ranga Bhatjee, Dasagranthi, for having taken pains to revive Vedic learning in our midst, and the success with which God has blessed his earnest and almost entirely unselfish labours in this good cause." After visiting the Patasala by

Ammembal Subha Rau Pai, Canara Bank Founder and High Court Vakil, Hari Ranga Bhat the Adyapak (Teacher) of the Veda Patasala in his letter dated 3rd January 1906 addressed to A. Subha Rau Pai had stated "that the inspiring speech that he had delivered during his visit of the Patasala will result in bringing the desired fruit. Students would become learned. They will receive prizes from him and that is his prayer before God." Later it was learnt that A. Subha Rau Pai got guidelines and advice from Hari Ranga Bhat to run a Veda Patasala at Mangalore. Again regarding the Sri Vyasa Raghupathi Veda Patasala V. Rama Rau Deputy Collector, Adoni in his letter dated March, 9 1906 states, "It is but right that religious and secular institutions should thrive side by side, and it is certainly creditable to the good and intellegent citizens of Udippi that there is now among the Gowda Saraswath Brahmin community of that place a well organised Vedic Patatsala ably conducted by Brahmasri Hari Ranga Bhatjee, which I had the great pleasure in visiting. The way in which the recitations are made, is simply enchanting, and I was pleased to find that the able teacher has been giving his pupils practical lessons. It is necessary that we should have an institution of the Vaidics in every Petta where our community resides, and this will be feasible if the institution now started. proved success. I wish it therefore a long life, and I trust that the interest now taken therein will not be allowed to slacken." Hari Ranga Bhat who continued his teaching of Veda at the Vyasa Raghupathy Veda Patasala, Udupi for 12 months left Udupi for Manjeswar on 20th May 1906.

He started Veda Patasala at Manjeshwar to propagate Veda at the premises of Lord Bhadra Narasimha, Manjeshwar. The Patasala was inaugurated on 25th May, 1906. R. Krishachari Sub. Inspector of Schools, Madras who made a visit of the Sri Madanandeshvar Arya Veda Patasala run at Manjeshwar on 13th day of June, 1906 gave his remarks on the Visitors' Book stating that he was fully satisfied on seeing the working of the Patasala and that the printed Register of Students which was sent to him is yet to be received. Register of Students with detailed particulars regarding the Vedic study and working of the Patasala were sent to him at Madras continuosly for 12 months. At the time of opening of Veda Patasala there were 21 students which included Upendra Bhat and Vasudeva Suka Bhat. They were all Archakas, Darshan Bhat, Purohits belonging to hereditory lineage. Students thereafter got regular admisssions in the Patasala for Vedic studies. In the Veda Patasala, Hari Ranga Bhat remained as Vedic Teacher teaching Veda for 3 years and 6 months. It was stated that during the period of his stay at Manjeshwar German Missionaries and European scholars used to meet him often and held discussions on Vedas and Upanishadas and got their doubts cleared on knotty Vedic problems.

Hari Ranga Bhat continued his teaching of Veda in thc North for a period of 18 years and six months. Thereafter he came back back to his native place, Cochin on 26th November, 1909 A.D. Hari Ranga Bhat got a share of his ancestral property in the year 1906 by

registering the deed of Partition. He decided to construct a house to fulfil the wishes of his wife Ganga Bai. He spent the money which he earned by teaching Vedas and Vedangas for the construction of the House. He laid the Foundation stone for his house at 'Nairathyakona' on 10th day of Medam in the Malayalam Month Kollam Era 1085 corresponding to English year 1910 A.D. A Well was dug for the house on the Esanakona based on Sastra and completed its work. The basement of the House was completed in the month of Edavam and the Frontage Door for the house was fixed. But unfortunately for him when the construction of the House was in progress his wife passed away on 20th day of June on Monday night at 8 P.M. in the year 1910 A.D. In order to fulfil her mental desire the suspended work of the house construction was resumed and that the work was completed on 28th day of the month of Mithunam of the Malayalam Era 1086 corresponding to English Era 1911 A.D. House warming ceremony (Grihapravesha) was conducted on Friday 12 noon on 30th day of Mithunam 1086 M.E.

In the newly constructed house he made arrangements to teach Vedas to students. Many a student from outside Cochin also came over there to study Veda under him. He started to teach Veda to all irrespective of Vaidics and Grihastas. Also, he taught Veda to Vedic students studying in the Cochin Thirumala Devaswom Veda Sastra Samskrita Patasala, Cochin.

During those days there was no such Yaga as to say in Kerala that performed Puthra Kameshti Yaga and that

great Yaga was performed in Cochin based on Sastra. It was based on the request made by Madhava Venkateshwara Kini, a great personality belonging to Cochin Mahajanam that Hari Ranga Bhat became Purohit and got Puthrakameshti Yaga performed by Kini. The Yaga had its desired effect. A son was born to Madhav Venkateswara Kini but unfortunately the son did not live long. Krishnachari of Mangalore well-known scholar who used to follow Dharmic way of life always doing good deeds. filled with Bhakthi and Sradha approached Hari Ranga Bhat for accepting the place of Guru, Preceptor, for his performance of Sakala Samhita Homa. He received the blessings for the performance of the Homa from Hari Ranga Bhat. The Homa that was started on 3rd February 1908, ended on 11th February 1908 A.D.

Sahitya Kusalan M. Seshagiri Prabhu, Malayalam writer, Grammarian and Sanskrit Scholar on Hari Ranga Bhat in his letter dated 2nd June 1916 writes. "Brahmasri Vedamurthy Hari Ranga Bhatji is well-known to me as a great Vedic Scholar. He has studied the Rik-Samhita, both in its Samhita and in Padapatha, the Aitareya Brahmana, and Aranyaka, and also the six vedangas. He can recite any portions of these ten Granthas in the orthodox fashion as he had to devote the best part of his youth in mastering these texts under the best Acharyas in Benaras, and in teaching the same to the members of our Community in its various populous centres. As this Orthodox and traditional mode of study

is fast dying out, and as it is most desirable that it should be kept up at any cost, I most earnestly entreat all gentlemen of our community to lend a helping hand to our Bhatji so as to enable him to resuscitate Vedic studies among the rising generation. He is well-up in Prayoga or in the ritual of all the important Samskaras, and can train up young purohits in their religious work. Our Guru Maths, our Temples and our Vaidikas are the tripod of our spiritual life as a community. It is hardly necessary to add that our social autonomy entirely depends upon the pristine purity of these institutions and that it is the duty of every member of the community to do his level best to promote spiritual knowledge among his brethren by every possible means."

Vedamurthy Hari Ranga Bhat aged 81 in his Nischaya Patra registered on 3rd October. 1941 A.D. at the office of Cochin District Registrar, had stated that he had studied Veda and Vedangas at Kashi and that after studies, he made visits of Utter Kannada and Dakshin Kannada districts of Karnataka, Malabar region, Kochi State and Travancore State and that he had taught Vedas to pupils in the respective places and had established Veda Patasalas. He had stated in his Nischaya Patra that even today it remains to him Kantastha, committed to memory, any of the subject matter pertaining to Veda and Vedangas and that books pertaining to any of the subjects he is able to read without any defect to his eye sight and that he can hear clearly any matter that would he read by a third person. He had stated further that the efforts he had taken

for studies was given in detail in his life history book published by Gosri Press Cochin by A. R. Narayana Pai in the book "Memoris Brahmasri Vedamurthi Hari Ranga Bhat Dasagranthi of the year 1931 A.D."

"In his Nischayapathra he has also written that based on Dharmasastras daughter's son has got rights to perform obsequies after death of his mother's father and that daughter has got rights equal to son over the properties of her father."

to Konkanis and their history, and palm leaf documents. Hari Ranga Bhat writes that the Grandavari of Cochin Raja states that Konkani Mahajanams came and settled down in Cochin in the year 1294 A.D. but more people came and settled down in Cochin during 16th century A.D. when the Portuguese established their Inquisition at Goa. He had written Kashi Math Samsthan Madadhipathi H.H. Srimad Bhuvanendra Tirtha Swami's Yathra Vivarana (description of Tour) in his handwritten diary and that was published by the 'Sree Sadguru Poojya Swami Bhuvanendra Tirtha Punyathithi Satabdi Smaranika' in the year 1987 A.D. The tour programme mentions the visits made by the Swamiji to places namely. Tirupathi, Pandarpur, Kashi, Prayag, Pune, Belguam, Sholapur, Kholapur, Walkeshwar and coming over Basrur and attainment of Samadhi in the Kashi Math at Basrur.

In the case of propagation of women education, Dasagranthi Hari Ranga Bhat had played a

great role. He sent his daughter born on September 7, 1893, N. M.Saraswathi Bai for studies giving her proper education by teaching Sanskrit, Vyakarna, Marathi, and Mathematics by admitting her in a School at Sunkeri, Karwar as the first girl student in the school there. Afterwards Hari Ranga Bhat made arrangements for the study of Music and Kannada language at Udupi when he came over Udupi from Karwar and later admitted her at Basel Mission School at Manjeshwar when she came over Manjeshwar from Udupi. She studied there Needlework, Embroidary, Knitting, English and Kannada. She was given in marriage to K. Narayana Mallaya by Hari Ranga Bhat by performing Kanyadan to the youngest son of his elder sister Rukmini Bai. After the marriage, Hari Ranga Bhat told N. M. Saraswathi Bai to enter teaching profession to propagate women education by becoming a Teacher. In order to give education to women the Thirumala Devaswom Cochin founded a Girls' Primary School in 1908 at Cochin and appointed Saraswathi Bai as Teacher in the School and that she became the first woman teacher of Kerala to enter teaching profession defying orthodoxy.

Hari Ranga Bhat was a writer. He had written articles which were made use of by Saraswatha Mitram, a Malayalam monthly published from Cochin. His publications include one Rajaram Sastri Bodes, Benaras who was a Saraswath Brahmin and whose life history written by Hari Ranga Bhat was published in the Malayalam monthly Saraswath Mitram in the Malayalam Era 1110 corresponding to 1935 A.D.

On Rajaram Sastri Bodes, Hari Ranga Bhat writes. "Rajaram Sastri Bodes, Benaras is a Saraswath Brahmin born in the year 1837 A.D. He had studied Vyakarana, Nyaya Sastra, Vedanta Sastra, Meemamsa and became efficient in writing. He was conferred the title 'Mahamahopadhyaya' by the Indian Viceroy Lord Defferin in the year 1887 A.D. at Pune. Hari Ranga Bhat says in the article that among Saraswath Brahmins there are many literary persons of repute and that no efforts are made till now by any one else to write a detailed History of Saraswath Brahmins. But there is one by name Vaman Raghunath Varde Valaulikar Shenoy who had written Saraswath history but it was in brief. Hari Ranga Bhat was a Research Scholar. In his research he found out an old document written on palm leaf. He wrote contents of the documents in his diary which make mention of the document written in the Saka era of Salivahana 1692 corresponding to 1770 A.D. and Malayalam Kollam era 945 and that the date given was19th day of Medam 945 M.E. It was a palm leaf docmument that was given by the Mahajanams of Cochin to Srimad Madhavendra Tirtha Swami of Shri Kashi Math Samasthan. The contents of the document was given in Konkani in Devanagari script by Hari Ranga Bhat. The document states "that the Swamiji while camping at Kashi Kshetra taking bath in Ganga and performing Pooja, prayer is to be made before the Lord for the prosperity of Cochin Mahajanams and that yearly Rupees three hundred and Sixty will be taken from the Treasury of Sri Venkateswara and will be given to Swamiji every year."

As a Research scholar on Vedas his Research articles on Veda Mantras appeared in the Saraswatha Mitram during the year 1935 A.D. His son Ranga Bhat, an astrologer who had studied Vyakarna and Veda left Cochin for Deshantara, far way place, getting aversion towards worldly pursuits.

In the absence of his son, his eldest daughter requested Hari Ranga Bhat to stay at her house. Accepting her Pitruseva (Service to Father) Hari Ranga Bhat stayed at the residence of his daughter at Cochin and in spite of his old age he continued teaching Veda and Vedangas to Vaidics till his last days.

After becoming CHANDRASAHASRA JEEVE (Seeing one thousand Full Moons) Hari Ranga Bhat in the year 1944 June 15, at the age of 83 and 6 months left this mortal world.

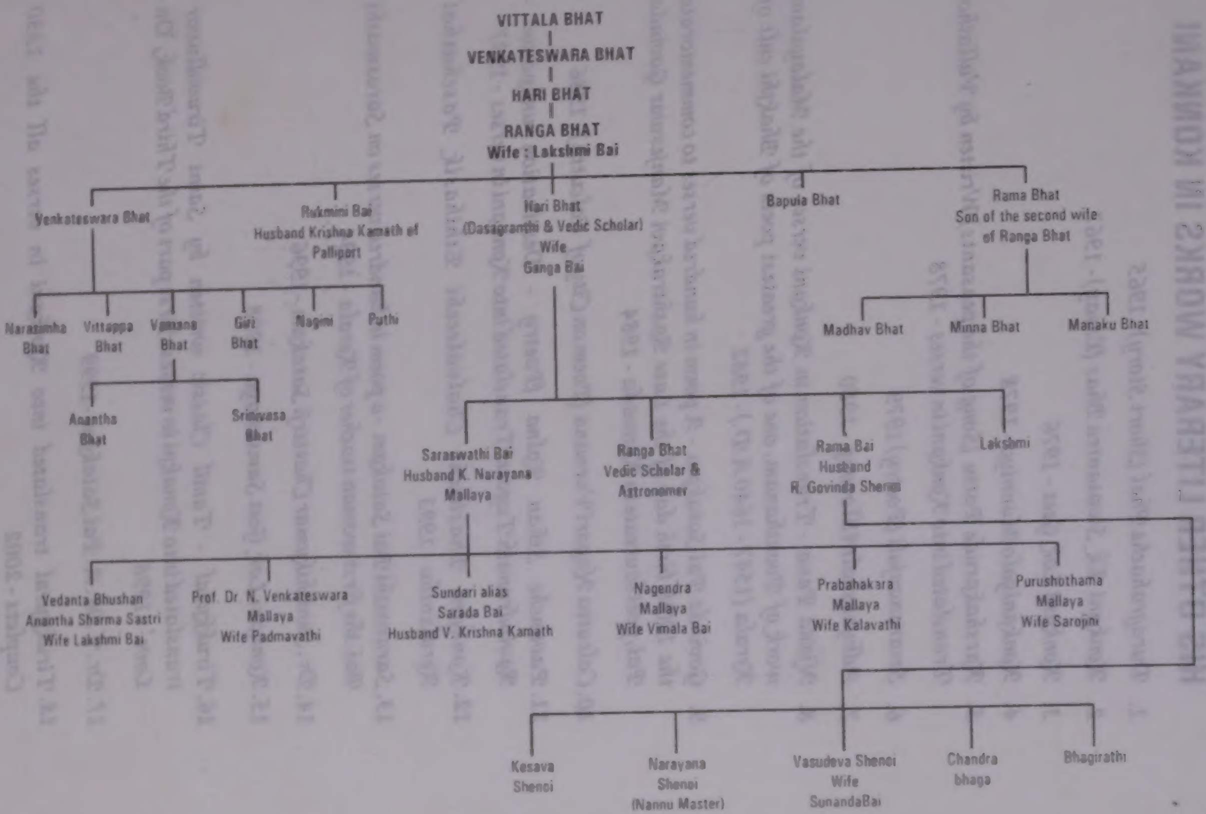
Having born in Kerala, studied Veda at Kashi, established Veda Patasalas outside Kerala, propagated and revived Vedic studies in Maharashtra, Karnataka, Goa and Malabar regions, and with the money he earned as Purohit by performing Yaga, Yajna and teaching the Veda, the House that he constructed and purified by teaching Veda will remain in History as a "Remembrance" to Hari Ranga Bhat.

As Vaidick, Teacher, Grammarian, founder of Patasalas, a Linguist knowing many a language, Historian, Research Scholar, person who stood

foremost in the movement of women education, Hari Ranga Bhat will remain always as first Keralite who propagated Veda outside Kerala.

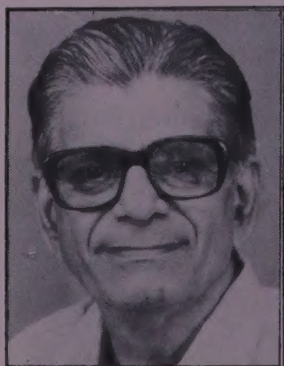
The Konkani poem that I have written entitled Hari Ranga Bhat Satakam, is dedicated to Hari Ranga Bhat on Friday the 10th day of January, 2003 which is the day of his 142nd birth Anniversary.

-N. PURUSHOTHAMA MALLAYA


GENEALOGICAL BACKGROUND OF THE FAMILY OF DASAGRANTHI HARI RANGA BHAT
(Melshanti - Chief Priest of the Cochin Thirumala Devaswom - Cochin)
VITTALA BHAT
VENKATESWARA BHAT
HARI BHAT
RANGA BHAT
Wife : Lakshmi Bai
Venkateswara Bhat
Rukmini Bai
Husband Krishna Kamath of Pallipart
Hari Bhat
(Dasagranthi & Vedic Scholar)
Wife
Ganga Bai
Bapula Bhat
Rama Bhat
Son of the second wife of Ranga Bhat
Narasimha Bhat
Vittappa Bhat
Vamana Bhat
Giri Bhat
Nagini
Puthi
Madhav Bhat
Minna Bhat
Manaku Bhat
Anantha Bhat
Srinivasa Bhat
Saraswathi Bai
Husband K. Narayana Mallaya
Ranga Bhat
Vedic Scholar & Astronomer
Rama Bai
Husband
R. Govinda Shenoi
Lakshmi
Vedanta Bhushan
Anantha Sharma Sastri
Wife Lakshmi Bai
Prof. Dr. N. Venkateswara
Mallaya
Wife Padmavathi
Sundari alias
Sarada Bai
Husband V. Krishna Kamath
Nagendra
Mallaya
Wife Vimala Bai
Prabahakara
Mallaya
Wife Kalavathi
Purushothama
Mallaya
Wife Sarojini
Kesava
Shenoi
Narayana
Shenoi
(Nannu Master)
Vasudeva Shenoi
Wife
SunandaBai
Chandra
bhaga
Bhagirathi

HIS OTHER LITERARY WORKS IN KONKANI

1. *Duragrahache Phal (Short Story) - 1965*
2. *Konkani Ek Swatantra Bhas (Essay) - 1967*
3. *Konkani Lok Geet - 1976*
4. *Konkaniyalo Manniyo - 1978*
5. *Karshakarude Pattu (Song of the peasants) Written by Vallathol Translated into Konkani in verses - 1978*
6. *Smarananjali (Poetry) 1979*
7. *Adhyakshale Ullovoup - 1980*
8. *Njana Pana - Translation in Konkani verses of the Malayalam work of Poonthanam, one of the greatest poets of Bhakthi cult of Kerala (1547 - 1640 A.D.) - 1982*
9. *Govinda Pai Satakam - A poem in hundred verses to commemorate the 100th birth day of the Late Rashtrakavi Manjeswar Govinda Pai, poet laureate in Kannada - 1984*
10. *Calcutta Nagari Varnana (Poem on City of Calcutta) - 1986*
11. *Pavunche Sthan Kalna (Poetry - Destination unknown - Ravindranath Tagore) Translated into Konkani in verses - 1987*
12. *Konkani Bhashechi Chalvaleechi Ethihasik Paschathal Keralanthu - 1993*
13. *Sarawathi Bai Satakam - a poem in hundred verses on Saraswathi Bai, the first woman teacher of Kerala - 1994*
14. *Dr. Sunithikumar Chatterji Satakam - 1996*
15. *Konkani Lok Geet Samuchaya - 1998*
16. *Tirukkural - Tamil Classic written by Saint Tiruvalluvar translated into Konakni in verses, First part of the Third Book, 'On Love' - 1998*
17. *Dr. T. M. A. Pai Satakam - 1999*
18. *Tirukkural translated into Konkani in verses all the 1330 Couplets - 2002*



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Saraswathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York as "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani language before the Mahajan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi....."

He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay 1980.

To name only a few he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Trustee, Dr. T.M.A. Pai Foundation Manipal; Hon. Director, Dr. T.M.A. Pai Institute of Konkani Studies & Research, Manipal; President, G.S.B. Mahasabha Kerala; Executive Member, Bharat Bhavan Society, Govt. of Kerala; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University; Joint Secretary, Kerala History Association etc. He was the Resource person in Konkani selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987.

He served as Member of the Advisory Board for Konkani, Sahitya Academy, N. Delhi, Member of Senate, M. G. University, Kottayam, Archives Advisory Committee, Kerala, Programme Advisory Committee, A.I.R. Trichur, Expert/Adviser, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles **'SARASWAT RATNA'** and **'VISWA KONKANI VISHESHA RATNA'**. He was the recipient of Gold Medallion from H. H. Pope John Paul II. As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationist, Folklorist, Senator, Writer, Translator, Poet and Research Scholar received praises for his work from Scholars both from India and abroad.